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WELCOME TO THE POPE SPEAKS

The most recent newcomer to the family of American Catholic journalism is a periodical of unusual importance. This is *The Pope Speaks: Addresses and Publications of the Holy Father*. Vol. I, No. 1 of this highly attractive, extremely useful quarterly devoted to the presentation in English of the full texts of papal statements began with the First Quarter, 1954. It will appear in April, July, October and January (4511 Cumberland Ave., Chevy Chase 15, Maryland. \$4 a year; single copies, \$1).

The editors of *The Pope Speaks*, Frederick Dyer and John O'Neil, have enlisted the assistance of a group of associate editors, including Sister M. Claudia, I.H.M., of Marygrove College, author of *Guide to the Documents of Pius XII, 1939-49*, published in 1951 by Newman Press. Rev. Austin Vaughan will serve as special translator in Rome. The Advisory Board includes a number of outstanding theologians and other priest-scholars, one of whom, Very Rev. Msgr. Harry C. Koenig of St. Mary of the Lake Seminary, Mundelein, Ill., edited the best one-volume collection of papal documents we have (*Principles for Peace*; Bruce, 1943).

To anyone interested in current papal pronouncements *The Pope Speaks* comes as a godsend. Its format can accommodate about as many full texts of papal statements of general interest as ordinarily appear in any one quarter. When space permits, it will retrieve older full texts as "Encores." Besides, choice papal quotes are sprinkled throughout each issue. Under "Notes and Memoranda" and "Guide to Papal Documents" are reported books, magazines and pamphlets giving papal texts and commenting on them. For texts not given in translation in *TPS*, the reader is directed to the proper sources. In this way he can learn about the existence and theme of every current papal document available in print. A "Digest Index" gives the various topics treated in each document.

One hopes that among the first to subscribe to this long-awaited publication is the Library of Congress, so as to help prevent a repetition of the farce which occurred in the capital on June 9. An associate research director of the Special House Committee on Tax-Free Foundations badly stubbed his toe when Rep. Wayne L. Hays, convinced that the researcher was taking passages out of context to tag the foundations as giving aid and comfort to subversives, asked his opinion about several unidentified passages. The zealous gentleman promptly found them "closely comparable" to Communist literature he had read.

One of the passages spoke of the "misery and wretchedness which press so heavily . . . on the large majority of the poor." Another spoke of workers as having been "given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition." Mr. Hays then identified the former as from Pope Leo XIII (1891), and the latter as from Pope Pius XI (1931). From now on, such "boners," which are not uncommon, will be inexcusable.

CURRENT COMMENT

Should hearings be televised?

One aspect of the many-faceted McCarthy-Army hearings has apparently received little analysis. This is the wisdom of televising such proceedings. This Review favored the televising of the Kefauver hearings because it seemed to us that, at least for once, the hidden tie-ups between public officials and the underworld should be exposed to public view. That witnesses subpoenaed before such hearings might well suffer invasion of their legal rights if they are forced to face the cameras involuntarily is undeniable. Rev. Joseph M. Snee, S.J., in a scholarly article in the *Georgetown Law Journal* for last November, takes the position that Congress has no authority to require a witness to answer questions before TV cameras. If so, the question arises whether, even if he agrees to be televised—usually under political or other nonlegal pressure—a witness is not accepting a procedure disadvantageous to the unfolding of his testimony. In the Army-McCarthy hearings, all the principals, at any rate, had agreed to be televised. There are other than legal questions involved in this problem, however. Most people would probably agree that by watching their representatives in action under questioning the American public enjoyed an unusual opportunity to add to its political education, an opportunity comparable to attending the hearings. At the same time, weren't they an experiment in "direct" democracy? Wasn't their purpose at times distorted because the participants were appealing to their "mass" audience? And is this a healthy trend in a representative democracy? These are queries to which students of government must give serious attention.

Foreign-aid proposals

The U. S. foreign-aid program for fiscal 1955 seems to be among the pivotal public issues which have become lost in the shuffle during the past several months. The Administration wants \$3.5 billion in foreign aid of all sorts, including military, economic and technical (formerly "Point Four") assistance. Indo-China would receive the biggest piece, with \$1.1 billion. Europe would come next, with \$948 million, though the Administration now proposes that aid be shut off from any member of the six-nation European Defense Community (meaning France and Italy) which fails to ratify the treaty. This would be more

statesmanlike than the present requirement of shutting off all further aid unless all members ratify. The Far East, exclusive of Indo-China and South Asia (leaving Japan, Formosa, Korea and the Philippines as chief beneficiaries), is down for \$636 million. The Middle East (Israel, the Arab states and Iran) would get a "package" of \$130 million. Africa and South Asia would benefit by some \$439 million. Latin America, which has complained about being cold-shouldered, is listed for only \$47 million, though it gets a lot of help through the U. S. Import-Export Bank. The pro-Red flare-up in Guatemala may well call for an increase in aid to our Good Neighbors. The slump in our defenses in Indo-China has not as yet evoked any Administration request for more funds for that area, possibly because it will not become clear until the Churchill-Eden visit (to begin June 25) how we plan to bolster our position there. For the first time since we began aiding Israel, that new nation will get somewhat less than the combined total for Lebanon, Syria, Iraq, Jordan and Egypt. Aid to Europe has been shrinking; to the Far and Middle East, increasing.

Outlook for housing bill

With a single important exception, Congress is ready and willing to approve the Administration's housing bill for 1954. While this is good news in all White House circles, it comes as a special boon to the President's Council of Economic Advisers. Still hopeful that the worst of the recession is over and that the economy is even now showing signs of turning upward, the economic braintrusters have been counting heavily on the persistence of the housing boom. Favorable action by Congress on the President's bill would practically guarantee that there would be no letdown in construction this year. Builders and buyers would continue to find plenty of credit available on relatively easy terms. Changes made in the bill to plug loopholes revealed by the recent Federal Housing Agency scandals may discourage some notorious speculators, but will not generally dampen the industry's enthusiasm. The legislators were careful to keep in the bill a number of profit-appealing incentives. The fly in the ointment is the adamant refusal of the House

to authorize construction of 35,000 units of public housing each year for the next four years. The Senate approved this Eisenhower proposal by a large majority. There was, in fact, considerable sentiment in the upper house to reinstate the original, and more realistic, Taft-sponsored 1949 public-housing program, which called for 135,000 units each year for six years. This lost out only when the Supreme Court's anti-segregation decision of May 24 suddenly turned Southern Senators from supporters into foes of public housing. At this writing the housing bill is in Senate-House conference. If the Administration exerts pressure in the right places, the more liberal Senate bill should prevail.

No-raiding pact signed

According to a statement issued to the press by the Joint AFL-CIO Unity Committee, the ninth day of June 1954 was "an historic day for American labor." On that day 65 affiliates of the AFL and 29 affiliates of the CIO signed a two-year no-raiding agreement. In itself, this accomplishment scarcely justifies the somewhat grandiloquent salute which the committee gave it. What really gives the pact significance is not so much what it says as what it foreshadows. For what it foreshadows is nothing less than the healing of the historic split in labor's ranks which occurred eighteen long years ago. In the words of the committee, the pact represents "the first constructive step toward labor peace and a united labor movement since 1936." If such is indeed the case, then June 9, 1954 will certainly go down in history as a great day in the checkered story of American labor. There may well be a suspicion in some minds, however, that the members of the AFL-CIO Unity Committee may have written into their press release a vaster hope than the facts justify. Among the signatures missing on the June 9 document are those of John L. Lewis, David McDonald and David Beck—the heads, respectively, of the United Mine Workers, the United Steelworkers and the Teamsters. Those three individuals speak for nearly three million workers. Without them, labor unity is hardly conceivable. Nevertheless, an important first step toward a united labor movement has undeniably been made. There is no law we know of against hoping that it will not be the last one.

Union strike votes

Though President Eisenhower's strike-poll idea providing for Government-supervised polls in all strikes is, like all his other amendments to the Taft-Hartley Act, as dead as Pharaoh Cheops, the debate over its merits continues. A recent study by the Bureau of Labor Statistics of the extent to which unions themselves regulate strikes will not, of course, settle the dispute, but it may shed a little light on it. The bureau found that, in 78 of 133 international unions surveyed, locals are already required to poll their members before striking. These unions have a membership of 9.3 million, or three-fifths of all the organized workers

AMERICA — National Catholic Weekly Review — Edited and published by the following Jesuit Fathers of the United States:

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in the country. While about 30 of the union constitu-
tions do not specify any voting method, 31 of those
specifying a method have rules calling for a secret
ballot. In 65 cases, the constitutions further stipulate
the size of the majority required to authorize strike
action, and almost half of these demand a two-thirds
majority. In 97 of the constitutions, covering more
than 13 million workers, locals are not permitted to
strike until they have first obtained the formal approval
of the international. In most cases the local which
strikes without the sanction of the international is
severely punished. So not only do a large majority of
union members enjoy the right to a strike poll, but in
many cases, too, the employer is protected against
irresponsible local action by the control which the
internationals retain over the strike activities of their
affiliates. It should also be noted that the poll is not
the only method by which union officials are able to
ascertain the wishes of their members. Generally
speaking, through various informal means, labor
leaders know very well what goes on in the minds of
the rank and file.

Italian view of U. S. immigration policy

A national citizens committee is being organized to
stir up grassroots demand for substantial revision of
the Immigration and Nationality Act of 1952. The
major educational effort of the committee will be to
expose the un-Americanism of the "national-origins
quota system" which so infuriatingly assumes the
superiority of North Europeans. This racist bias, ac-
cording to Dr. Walter Van Kirk of the National Council
of Churches, "runs afoul of American foreign
policy." As he told the National Conference of Social
Work at Atlantic City May 11, this "act of legislative
madness" suggests that our Nato allies, the Turks and
the Greeks, "are of an inferior order of human beings."
... The same affront is offered our Italian allies. How
deeply they resent this discrimination is evident from
two articles in the April 3 and May 15 issues of *Civiltà
Cattolica*, 105-year-old Jesuit periodical published in
Rome. The author, Rev. C. Giachetti, S.J., proves in
effect that the mere recital of the pseudo-scientific
arguments which led to the infamous Quota Act of
1921, indeed, suffices to expose the racial and religious
bigotry that inspired it. Discussing the retention of
the 1920 census as the quota base in the 1952 "codifi-
cation," he observes: "The McCarran Law's funda-
mental principle is to assure in every possible way the
racial, cultural and political preponderance of the
people of Anglo-Saxon origin in the United States."
The title of the second article, in fact, is "Nordic
Superiority in U. S. Immigration Legislation."

After the Laniel Cabinet

On his recent trip to this country Gen. Alfred M.
Gruenther made an observation about postwar French
politics which the American public, disturbed over
the fall of the Laniel Cabinet, might well keep in
mind. Speaking to reporters on June 14, the Supreme

Allied Commander in Europe noted that though
France had been governed by eighteen different
Cabinets since 1945, she has had all during that time
only two foreign ministers—Robert Schuman and
Georges Bidault. So despite frequent shifts in the rest
of the cast, the drama of French foreign policy has
unrolled on the world stage with remarkable consis-
tency. For that reason General Gruenther felt that
France would continue to support Nato and other
measures looking toward the common defense of
Europe. His optimism on this score is shared, not only
by officials in our State Department but also by one
of the chief architects of French postwar foreign
policy, Robert Schuman himself. In an address at
Harvard University on June 11, Mr. Schuman ex-
pressed confidence that eventually France would ap-
prove the European Defense Community—"a course
which she herself has chosen and which she has led
the other Western countries to adopt." Germany's
Chancellor Adenauer has spoken in the same vein. The
French political forces opposing ratification, of
course, are still very formidable. If Pierre Mendès-
France, the young Radical Socialist, should succeed
in organizing a Government, it is scarcely likely that
either Mr. Schuman or Mr. Bidault would be asked to
preside over the Foreign Office. The way would thus
be open to a major shift in French policy. That would
no doubt force on our State Department a sweeping
re-examination, not of our goals, but of the means we
have employed up till now to attain them.

Soviet literature reshackled

In our issue of Feb. 20, Mikhail Koriakov, professor
of Soviet literature at Fordham University, examined
in detail the status of creative writing in the USSR.
With the death of Stalin in April, 1953, did it begin
to move into more freedom, or was it still shackled to
Communist ideology? Dr. Koriakov's analysis revealed
there was a brief period of hope that writers would
be left free, but by the end of 1953 "everything was
again blanketed in a mist of disappointment." The
few articles which had appeared in various literary
magazines complaining of stereotyped heroes and
themes were repudiated by such official journals as
Pravda. In the *New York Times* for June 12, Harry
Schwartz, staff Russian expert, reinforced Mr. Kori-
akov's earlier analysis and described how the reshack-
ling process still continues. Two leading articles in
Pravda have recently struck "harsh blows for literary
dictatorship." Even Ilya Ehrenburg, erstwhile darling
of the Kremlin, has been told bluntly to toe the line.
From now on, the ukase reads, authors will pick as
their heroes noble industrial workers, noted collective
farmers and the like, so that "the full grandeur of 'the
Soviet man' can be blazoned to all the world." The
trend Mr. Koriakov discerned four months ago is
working out with a vengeance. This development con-
firms the prognosis of Dr. Béla Fabian (*Am.* 4/18/53)
that when the Kremlin power struggle subsided, the
USSR would intensify its totalitarianism.

WASHINGTON FRONT

There is an old legal axiom, coined by Chief Justice Marshall but rejected by Justice Holmes, that "the power to tax is the power to destroy." This is usually taken to mean that it is the payer of taxes who is destroyed. But it can work the other way: governments can be hurt by taxing too much. Pius XI once said that too high wages can destroy an industry and so can too low wages. The same might be said of governments and taxes.

Take the motion-picture industry. During the war Congress laid a 20-per-cent tax on most amusement admissions. Recently the Treasury, and belatedly the Congress, discovered that the high tax, far from benefiting, was actually hurting Government income. So on April 1, 1954, the tax was reduced to 10 per cent, and abolished on admissions of 50¢ and under. The sharp falling-off of income because of fewer admissions and the closing of thousands of theaters convinced Government economists that they can take in more money from a prosperous industry, even at lower tax rates, than from a dying one.

Along came New York City and slapped an additional 5-per-cent tax on admissions. Here a double fallacy was involved: the city estimated income on the basis of an arbitrary date—1948—and did not notice that in 1953 the admissions were down to nearly half of that figure. Even if it took the 1953 figure, that would not hold up in 1954 because attendance would drop still more, with perhaps 100 theaters closing.

The same fallacy appears in the drive of the Postmaster General to get Congress to raise the first-class mail rate to 4¢. He showed that last year so many billions of pieces were carried. He multiplied that by one cent, and assumed that just that many million dollars would be gained.

The assumption was false. If there is one thing true in postal economics since the days of Benjamin Franklin here and the penny post in England, it is that the lower the postal rate, the more letters are written and the higher the Government income. (Expenses go up too, of course.) Mr. Summerfield may be in for a grievous disillusionment if he gets this and other raises he wants, figured the same way.

The Treasury has not fallen into this trap. It went along with the abolition of the excise taxes and of corporation and dividend surtaxes. It took the sound stand that if consumer purchasing power is thus increased, and capital investment encouraged by lower taxes, the economy would be boosted, and, of course, the Treasury would cash in. The reasoning is that it would take in more by increased ordinary income taxes than it lost by dropping the extraordinary one.

WILFRID PARSONS

UNDERSCORINGS

As a follow-up to the May 17 decision of the U. S. Supreme Court declaring compulsory racial segregation in public schools to be unconstitutional, the Catholic Interracial Council of St. Louis will sponsor a novena, Aug. 1-9, to Bl. Martin de Porres, O.P., "asking him to intercede with God that the transition to integrated education takes place peacefully and quickly in our city, county, State and nation." The council is urging public educational authorities to inaugurate integrated education in St. Louis City and County with the beginning of school in September.

► The Catholic Theological Society of America will hold its ninth annual convention June 28-30 at the Laurentian Hotel, Montreal, Canada (P. O. Box 24, Jamaica 1, N. Y.). . . The Catholic Broadcasters' Association will hold its seventh annual convention June 25-27 at St. Peter's Hall, Charlotte, N. C. (P. O. Box 1573, Wilmington, Del.).

► The annual Marian Library Medal of the Marian Library at the University of Dayton, Ohio, will be awarded this year to Rev. John S. Kennedy, recently appointed editor of the *Catholic Transcript*, weekly newspaper of the Archdiocese of Hartford, Conn.

► Rev. Paul C. Reinert, S.J., president of St. Louis University, has been appointed for a three-year term to the executive committee of the Association for Higher Education, the college and university branch of the National Education Association.

► At Literary Exercises held June 14 by the Harvard Chapter of Phi Beta Kappa, national honorary collegiate society, Fr. John LaFarge, S.J., of the AMERICA editorial staff delivered an address on "The True Face of Our Country."

► A mobile clinic has been put into operation in Hong Kong by War Relief Services-NCWC, according to a June 14 Religious News Service dispatch from that city. The clinic, which cost \$4,000, is the gift of American Catholics, and is directed by Rev. Paul J. Duchesne, M.M., of New York. More than 100 sick Chinese refugees were treated on its inaugural run. Fr. Duchesne expects that "with the word spread throughout the villages, camps and squatter sections, we should have 4,000 or more monthly to visit."

► A 64-page manual, *A Guide to the Lay Apostolate*, is being distributed by Convert Makers of America, 21 O'Riley St., Pontiac, Mich. It was compiled by Catherine Buehler, delegate from CMOA to the World Congress of the Lay Apostolate held in Rome in 1951 (single copies, \$1. For quantity rates, write CMOA).

► Rev. Joseph Richard, S.J., of the Jesuit Province of Lower Canada, who celebrated his 100th birthday Feb. 6 (AM. 2/20, p. 525), died June 12 at Guelph, Ont. He entered the Society of Jesus in 1878 and was ordained in 1886.

C. K.

Setbacks in the world struggle

The resignation of the Laniel Cabinet on June 13, in the midst of the Geneva Conference, came as the climax of a series of events which suggest that the free world may be losing the cold war. A few weeks earlier, the fall of Dienbienphu revealed that the French position in Indo-China was much weaker than the American public had believed. A spate of speeches in Great Britain indicated a rising tide of opposition to the rearmament of Germany, even within the framework of the proposed European Defense Community. New and powerful voices were raised in Germany against Chancellor Adenauer's pro-Western policy. From its very start the Geneva Conference has been a revelation of the futility of attempting to settle by diplomatic means the problems of Korea and Indo-China. Throughout Western Europe, but especially in France and Britain, suspicion of American motives and doubt about the wisdom of our leadership appear stronger now than they have ever been.

ALLIED UNITY THREATENED

This litany of setbacks for U. S. foreign policy could easily be prolonged, but there is no need for that. Even headline readers must be aware that things are not going well for our side. What may not be so generally appreciated is the fact that the developments listed above indicate in one way or another the weakening of the defensive alliance of the free world against communism. They indicate, that is to say, the weakening of one of the cornerstones of U. S. foreign policy.

When the threat of Communist aggression first became clear after the war, we moved to prevent any repetition of the Nazi conquests. We determined that Moscow would never be permitted, as Hitler had been, to pick off its victims one by one while the rest of the world wrung its hands in tearful frustration. So we adopted the policy of collective security and gave sinew and muscle to it with the Marshall Plan and the North Atlantic Treaty Organization.

The Communists themselves acknowledged the wisdom and efficacy of this policy by making the destruction of Nato one of the cardinal goals of their foreign policy. For the past several years the world-wide Soviet apparatus has worked overtime to deepen the inevitable disagreements which arise among allies and to sow in the minds of our friends suspicion of American motives.

To an alarming extent this goal of Soviet strategy is being achieved, even though Communists cannot take very much direct credit for its success. In recent weeks our relations with our two foremost allies, Britain and France, have seriously deteriorated, and our great friend in West Germany, Konrad Adenauer, seems weaker than he was two months ago. In Italy the pro-Western parties are clinging to power with the slimmest of majorities. Nato still stands, but one wonders on how strong a foundation.

EDITORIALS

Has the time come for that "agonizing reappraisal" of U. S. foreign policy which Secretary Dulles warningly mentioned last winter? We most fervently hope not. In today's world there is no other civilized way to freedom and peace except the hard, trying road of collective security. Until all hope is gone, we must persevere along this line. Any other decision would involve unforeseeable and dangerous possibilities.

Nor is all hope gone. At the moment France is disorganized. But it is entirely possible that those Frenchmen who believe as we do in collective security—in Nato, in EDC, in an Asian defense pact—will emerge from the present crisis stronger than before. Chancellor Adenauer has long since demonstrated his ability to meet strong opposition head-on and surmount it. In Britain, once the futility of Geneva sinks into the public consciousness, the British people can be counted on to confront the danger that faces them free from illusion. They have done so before. British policy seems already to be hardening. The decision of Churchill and Eden to visit Washington on June 25 sounds hopeful.

As we start to cope with the new problems that have arisen to threaten collective security, some self-examination seems called for. Just as our foreign friends have a natural tendency to blame us when affairs go badly, so we have a tendency to lay all the blame on them. Let's have a reappraisal, but a reappraisal of ourselves, too. This may or may not turn out to be "agonizing," but it will almost certainly be chastening and salutary.

Distrust of the U.S.

Whether the distrust of U. S. motives and policies which Moscow and Peiping have successfully intensified is a cause or merely a concomitant of the deterioration in our foreign relations, the distrust itself is becoming increasingly widespread. To some extent this distrust might be no more than a rationalization by our allies of their own failures. In any case, we cannot regain the confidence of our partners nor win the support of uncommitted nations unless we first reckon with the nose dive our prestige is taking.

David Lawrence's column in the N. Y. *Herald Tribune* for June 10, cabled on his way home from Europe, gave a good analysis of this loss of prestige. The Germans and the French, he reported, simply do not fear a Communist march against the free nations as much as we do. Worse still, Europe's disturbed economic situation has raised doubts about the efficacy

of democratic means to stabilize it. Many Europeans regard our foreign-aid programs as devices to keep our own economy at a high rate of productivity and employment.

Disagreement with our political policies is very deep-seated. Maurice Duverger, writing in *Le Monde* of Paris, has defined U. S. foreign policy as the exact opposite of everything Europeans have learned to regard as mature diplomacy in difficult situations. He goes so far as to say that "Europeans must help Uncle Sam" to regain his senses. This sounds to us like a very extreme view, as it is. But we cannot for that reason write it off. At least as applied to Asia, it is dangerously close to becoming the dominant, conclusive French and British estimate.

This attitude of regarding Uncle Sam as just not understanding what it is all about is not, of course, an uncontested attitude, either on the Continent or in Great Britain. The Manchester *Guardian*, for example, while finding much in U. S. policies to criticize, concluded that "the broad soundness, honesty of purpose and worth of the role America has been playing ought not to be in doubt." Many Europeans—notably Konrad Adenauer of Germany, Robert Schuman of France and Alcide de Gasperi of Italy—subscribe to this view. Except for Adenauer, however, they have failed to persuade their electorates.

In one respect, at least, the United States has itself to blame for the distrust it has engendered. Our own statesmen have repeatedly assured us that every foreign policy they have proposed has been motivated by "enlightened self-interest." As recently as June 10 Secretary Dulles gave that popular slogan another twirl.

TRUE GROUND OF FOREIGN POLICY

But the true ground of our foreign policy is not merely self-interest, however "enlightened." It is *the international common good*. Why are we too timid to say so? Our policies are no more self-regarding than is the policy of maintaining a police force wherever we happen to live. When we talk in terms of self-regarding utilitarianism, aren't we encouraging our allies to wonder whether our gift horse isn't really a Trojan horse?

Perhaps the first measure we should adopt to restore our own prestige is to stop talking about self-interest as the motivation of our foreign policies. For the rest, let us take Mr. Lawrence's advice:

The obligation upon America is to bear with Christian fortitude and sympathy the criticisms that come her way and to view them most sympathetically, as one might treat the confused and sometimes bitter comments of a distraught friend.

This is excellent counsel from a publicist who cannot be accused of "wild-eyed internationalism." Mr. Lawrence simply takes a statesmanlike view of the only reasonable way to manage a trying convergence of events without losing the greatest force the free world has: its will to stay united against a united foe.

White House farm plan

Those who have watched President Eisenhower's attitudes on two of his top legislative proposals—the one to lower tariffs and the other to lower farm-price supports—may have wondered why he seemed to settle for a flabby compromise on tariffs but is standing stoutly by his farm plan. The reason is probably that, even with Democratic support, the tariff compromise was the best he thought he could get from Congress, whereas he still has hopes of winning out on his farm bill. The reason for these hopes lie in a special circumstance. To understand it we must briefly review Federal farm legislation.

In 1948, the 80th Congress, which the Republicans controlled, passed a law incorporating the principle of flexible prices in the farm-support program. Instead of supporting prices year after year at some rigid level, say 90 per cent of parity, Congress decided that the support level should rise and fall with the growth and decline of farm surpluses. When the nation's granaries were full, price supports on the crops in excess supply would fall to as low as 75 per cent of parity. This was supposed to discourage production. In times of scarcity, the level would rise to 90 per cent, which would encourage production. Congress stipulated that the new law was to take effect in 1950, thus giving the nation's farmers two years to make the necessary adjustments.

Mostly for political reasons, the law did not take effect in 1950 as planned. With the pro-Democratic 1948 election returns from farm States vividly in mind, Congress postponed for two years the introduction of flexible supports. It did the same thing in 1952.

The 1952 extension will expire this coming December 31. If it is not renewed, the 1948 law applying flexible price supports *takes effect automatically*. Moreover, even if Congress should once more vote rigid 90-per-cent support for the six so-called basic crops—wheat, corn, cotton, rice, tobacco and peanuts—the President could still veto this extension. Congress would then be obliged to repass it by a two-thirds majority in both Houses. If this effort failed, the new bill would die. The President would then have his flexible price supports by virtue of the 1948 law's going into effect.

This explanation does not detract in the slightest degree from the courageous fight the President is making for his farm program. Warned by practical politicians that a victory on this issue would cost his party heavily in the fall elections, he told 500 district chairmen of the National Citizens for Eisenhower Congressional Committee on June 10:

Now—I want to make this one point clear! In this matter I am completely unmoved by arguments as to what constitutes good or winning politics! . . . I know that what is right for America is politically right.

That is the kind of language, we imagine, the American people like to hear.

Protestants in Colombia

Paul S. Lietz

THE GENERAL ASSEMBLY of the Presbyterian Church in the United States meeting in Detroit, May 25, passed a resolution declaring that Colombia is threatening the liberties of Protestants in that country. The resolution demanded for Protestants in Colombia "the same degree of religious freedom which the Roman Catholic minority enjoys under the Constitution of the United States." It was aimed not only at the present situation in that country, but at proposed constitutional amendments to be voted on later this summer. These would restrict proselytizing activities by Protestants to their churches and chapels, and require that Catholic students attending Protestant schools be instructed in the Catholic faith.

THE BACKGROUND: CIVIL WAR

Both the proposed amendments and the Protestant protests underline the bitterness and factionalism that have been the heritage of six years of civil strife in Colombia. The Liberal-Conservative political disputes of the 1940's finally flared into banditry and violence as the Liberals and their allies (some three thousand prisoners released from the jails) took to the "llanos," the almost inaccessible eastern plains. From this sanctuary they raided and pillaged the strongholds of the ultra-conservative and dictatorial regime of Laureano Gómez.

Gómez struck back with equal ferocity through his police. So violent did the struggle become that thousands lost their lives. Other thousands were displaced from their homes or fled into exile in Venezuela.

In this struggle, Protestantism came to assume a partisan character, both because of the Catholic intransigence of President Gómez and the overly eager support of the Liberal cause by Protestant factions. It is a cause which is traditionally tinged with anti-clericalism. The Protestants thus became part and parcel of this civil war, both by their activities in the country and by propaganda outside the country.

According to Protestant sources, 53 sectaries have lost their lives, 43 churches and chapels have been destroyed and over one hundred primary schools have been forced to close through violence at the hands of Catholics, both clergy and laity. Catholic circles, while admitting that incidents have occurred and condemning such actions, contest both the number and the cause alleged.

Protestants were hopeful, therefore, when Gómez was overthrown just over a year ago, June 13, 1953, and the Army took over in Colombia. The new chief of state, Gen. Rojas Pinilla, promised to preserve the

Dr. Lietz, chairman of the History Department at Loyola University, Chicago, has spent summers as a visiting lecturer at the University of Habana, Cuba; the National University of San Marcos and the Catholic University, both of Lima, Peru; and at the University of Panama. He is a Fellow in Philippine Studies of the Newberry Library, Chicago, and is on the editorial board of *Mid-America*. Dr. Lietz writes regularly for *AMERICA* on Latin-American affairs.

nonpolitical and national character of the Army tradition in Colombia during his interim rule. True to his word, he immediately offered pardon and safe-conduct to the rebels. From his accession, the fighting virtually ceased.

PEACE UNDER PINILLA

By last September, insurgents were surrendering by the hundreds, until upwards of 10,000 had handed themselves over to the new Government. One, Guadalupe Salcedo, captured public fancy with the title "Terror of the Llanos." He claimed to be commander-in-chief of the insurrection, boasted of 18 battles with the Gómez police, and personal command of 5,000 men. He handed himself over with about 300 men armed with machetes, rifles, mortars and artillery.

The rebels were cared for by the Government, which appropriated 5 million pesos for getting them back to their homes and for rehabilitation of the strife area. These great spaces of eastern Colombia, where the rebels operated virtually with impunity, are to be joined more closely to the country by improved transportation and encouragement of the cattle industry.

Taking advantage of the amnesty, the leaders of the Liberal party began to return from exile. Carlos Lleras Restrepo, titular head of the party, arrived in Bogotá last October from a Mexican exile. Former Presidents Alfonso López and Darío Echandía have also appeared in the country. Germán Arciniegas, bitter critic of Gómez, and Lleras Camargo, recently resigned as secretary of the Organization of American States, have come back to participate in Liberal party affairs. *El Tiempo*, organ of the Liberals in Bogotá, has been expanding its plant and equipment.

President Pinilla's plan of conciliation has thus far been so successful that he is receiving the support of all factions. The ousted Gómez, however, has continued to issue manifestos from his Spanish exile, claiming that the present regime has no title to power and attacking all who support it. He has not only condemned members of his own party but has violently denounced the clergy, who, as a body, have given their allegiance to the new regime. In retaliation for this attitude his paper, *El Siglo*, was closed for a time, and he is forbidden to return to Colombia.

Within these limitations, then, the present Government has restored peace and order to strife-ridden Colombia. Former dissident elements, including Liberals of all stripes, have been reconciled, and there is high hope that "politics as usual" may eventually become the order of the day.

RELIGIOUS POLICY

In the religious conflict, too, the number of disorders has declined under the present regime. While this is admitted by Protestant authorities, they insist that "persecution of Protestants has continued to the present time." It is the new Government's religious policy itself which they now attack. During the week of April 10, the Evangelical Confederation of Colombia, a group of fifteen Protestant denominations, appealed to the United Nations, to the Organization of American States, and to Pius XII against what it called an infringement by Colombia of Article 3 of the UN Charter. Other protests concern the refusal to permit propagation of Protestantism in mission territories, which the Colombian Government, under the terms of a papal concordat, has agreed to restrict.

Article 53 of the Constitution of Colombia guarantees liberty of conscience as well as the

liberty of all cults that are not contrary to Christian morality or to the laws. Acts contrary to Christian morality or subversive of public order which may be done on the occasion or under the pretext of the exercise of a cult are subject to the common law.

Operating from this constitutional base, the Government last January issued the controversial circular #310. This reaffirms the right of freedom of conscience for non-Catholics, both natives and foreigners, and goes on to provide that such persons may not be molested in the exercise of their religion—provided the acts of worship are carried on in designated churches and chapels.

Non-Catholic nationals or foreigners, whether ministers, pastors or faithful, cannot proselytize publicly nor employ means of propaganda outside the locale of worship. Moreover, the exercise of non-Catholic worship must be respectful of Christian morals, the Catholic faith and its priests and the laws of the republic, and must not be subversive of public order.

This last is the basic point at issue—Protestant insistence on proselytizing. Protestants use pamphlets, radio, loudspeakers and house visits to propagate their cults. The practical and political issue is that of maintaining peace and order. If proselytizing has stirred resentment, strife and violence, as the Protestants contend, then the Government must step in. The only problem is the means. Should it stop the proselytism or try to force the Catholic opposition to accept it peacefully?

COLOMBIAN PROTESTANTISM

Practically, the answer can be found in a few facts about Protestantism in Colombia. There are about 10,000 "communicants" among the various sects, while another 50,000 are casual churchgoers, in a total population of 12 million. Serving this body are 175 missionaries, mostly Americans, but with a sprinkling of British, Canadians and Scandinavians. The workers in the field are therefore foreigners and are largely supported by foreign funds.

Catholicism is to many Colombians a way of life. Their traditions and their history are steeped in it. The pressure of the foreign missionary peddling his strange and contradictory cults is resented as an attempt to undermine that culture and to destroy that way of life. Moreover, this "invasion" has all the attributes of a concerted attack liberally supplied with men and money from the outside.

From the figures given above, taken from Colombian Protestant sources, it can be determined that there is one missionary in Colombia for approximately 340 persons actually or nominally members of the sects. The ratio of pastors to people appears to be slightly smaller than in the United States, where recent figures show one pastor for approximately 300 persons of the Protestant population. The same arithmetic shows that there is less than one priest in Colombia for every 4,000 persons in what is conceded to be an overwhelmingly Catholic country.

The emphasis of Colombian Protestantism is not upon a natural, normal growth based upon the initiative of the curious or dissatisfied outsider. Rather, there is a stream of books, tracts and pamphlets, punctuated by house-to-house canvassing, as Evangelicals, Adventists, Witnesses of Jehovah and various other sects join in a common attack on Catholic doctrine and practice.

The pressure exerted by these groups is far out of proportion to their numerical strength. Through their outside connections, their protests are immediately heard around the world. The greatest sensitivity to the weal of Colombian Protestantism exists in the United States. U. S. Protestants insist that the whole of Latin America is a missionary country, a proposition rejected by their European brethren as early as 1910.

Colombia is regarded in U. S. Protestant circles as the most important field south of Panama not yet evangelized. At the same time it is described as an area where progress has been decidedly limited in the years since 1825, when James Thomson came to found the National Bible Society in Bogotá.

Colombians feel that by use of these strong U. S. connections, the sects can bludgeon them into listening to their ideas and practices. Such a situation, because of the resentment aroused, can become decidedly embarrassing and a cause of deterioration in U. S. States relations with Colombia. If the well-being of Protestant proselytizing becomes identified with U. S. policy here or elsewhere in Latin America, there will be another solid reason for bitterness against the "Colossus of the North." Dexter Perkins, noted authority in the field of hemisphere relations, has frankly stated that

the Latin peoples, for reasons that doubtless lie deep in the national psychologies, have never been attracted to the reforming sects. Nowhere does such faith seem to make much headway; and indeed it is sometimes more irritating than helpful, so far as the general intercourse of the United States with the neighbor republics is concerned. It does not provide, at any rate, a major solution

of any of their problems, and can hardly be expected to succeed on any important scale.

Many writers have decried the folly of trying to make over these people in our own image and likeness. It is, after all, a form of bigotry rather peculiarly our own. When it takes a religious form, the Colombians deeply resent the American Protestant assumption that they need a high-pressure spiritual Point Four from up here.

COUNSELS OF MODERATION

In Colombia there is no good reason why moderate counsels cannot come to prevail in the religious conflict, as they have now done in politics. The aggressiveness and ill-advised zeal of some of the more extremist of the sects should be tempered in the interest of order. Practices that rouse the Catholic populace to anger should be abandoned. There should be a willingness to regard Catholic Colombia as a Christian country with a cultural and spiritual legacy which is very dear to its people and which they wish to preserve.

On the other hand, there can be no justification for violence. The policy of the Government of Colombia can also be attuned to moderation. The Holy Father has indicated that there is no absolute duty of the state to suppress error, and failure to impede error by civil and coercive laws can be justified for the common good (see "Religious Toleration in a World Society, AM. 1/9). In Colombia, this great good would seem to be peace after years of strife and bloodshed.

Catholic resistance in Guatemala

Charles Lucey

Guatemala City—The present writer, together with Edwin A. Lahey of the *Chicago Daily News*, recently enjoyed the privilege of being received by the churchman who is the center of anti-Communist resistance in Guatemala: its courageous archbishop, Msgr. Mariano Rossell y Arellano. His Excellency's residence in the capital faces on the same old plaza, the finest in Central America, as the Palacio Nacional, which houses the pro-Communist Government of President Jacobo Arbenz. It doesn't take much imagination to picture the politicians in the Palacio concocting whatever plans they may be toying with while keeping one

Mr. Lucey has been on special assignment in Guatemala for the Scripps-Howard Newspaper Alliance. Summer contributor of our "Washington Front," he won the 1952 Clapper award for his S-H political reporting.

eye on the archbishop's residence across the plaza, wondering what the response of the Catholic Church and its brave leader will be to their dark strategy.

When you meet His Excellency face to face you see dramatized in the flesh the distinction between the two "orders," the temporal and the spiritual. At 64, he is a slender man with grey hair, slightly stooped, easy and friendly in manner. As he looks at you through rimless glasses you immediately sense the compassion, understanding and kindliness of a tranquil soul close to God. His facial expression bespeaks the apostolic saintliness of the ecclesiastical scholar and teacher. When U. S. Ambassador John R. Peurifoy met the archbishop some months ago, he remarked at once his resemblance to Pope Pius XII. So does everyone who has met both men. The likeness is not only physical, but extends to the radiant features of a truly holy countenance.

A COURAGEOUS LEADER

Yet—or perhaps rather because of these spiritual reservoirs—Guatemala's archbishop has shown himself, like so many other prelates before him and so many in our own day, a man of courageous action. He has given brilliant leadership to the beleaguered Church in a country whose pro-Communist Government has brought it, in the opinion of many, perilously close to the outbreak of civil war. His Excellency is the strongest and most highly respected enemy of communism in a country where, by gaining dominance in many areas of government, Red forces have established Moscow's most promising salient in the Western Hemisphere. This gentle man is, rather paradoxically (at least to those who see things only on a temporal plane), the most formidable foe the Reds have in Central America.

The hold the Catholic Church has upon a large proportion of Guatemala's three million souls is strong. Back in the country's remote little mountain towns, where there is often neither priest nor church, copies of the archbishop's April pastoral letter warning the country of the dangers of communism are still being passed from hand to hand. Nearly a half-million copies of this clear, forceful and uncompromising document have been distributed. There can be no doubt whatsoever that the civil authorities were astonished and much displeased by its popular reception.

Guatemala's leftist Government sprang from the 1944 revolution, which overthrew the Ubico dictatorship. The publication of His Excellency's April pastoral has not been the only occasion when there has been talk of the Government's trying to diminish his prestige and influence with the people. Even his expulsion has been rumored. But as of today, observers say the men in power know that if they laid hands on this spiritual leader the country would rise against them.

Early last year the archbishop figured in an incident which demonstrated how strong his position is among

the people. Every year, in January, Guatemalans hold a procession from town to town, walking behind a sculptured statue of the black Christ of Esquipulas. People from all over Central America participate. The Church, of course, has its enemies in this country. In January, 1953, they threatened to stone the village priest who was to lead the procession.

The archbishop heard of this threat. He asked a friend, who owned a small private plane, to fly him to Esquipulas, near the Honduras border. Cheerfully, without fear, as thousands watched and prayed, His Excellency personally led the procession. There was no stoning.

But the opposition was not completely stilled. When the procession reached ancient Antigua, the celebration included Benediction of the Blessed Sacrament, a sermon by the archbishop—and a band playing the national anthem. His Excellency had not mentioned politics. The Guatemalan Constitution expressly forbids bringing politics into religious affairs. But because the national anthem had been played, the archbishop's enemies charged that the meeting had become involved in politics.

Upon the prelate's return to Guatemala City, word spread that he might be expelled. First, the women of the marketplace rallied to his residence. Others followed. Soon thousands had congregated in support of their spiritual leader. They filled the sidewalks and pavements and swelled into the plaza, right across from the Palacio National. They had come, they declared, to protect the archbishop from harm, and refused to move. As night fell they slept on the stones.

If the civil authorities ever had any idea of taking action against His Excellency, they now knew any such course was out of the question. The thousands in the plaza were plainly angry. A police official visited the archbishop to assure him that the Government had no intention of harming him. Quietly, the crowd melted—but only after their strength and devotion had left a deep impression on the politicians across the square.

SOCIAL REFORM

There are many reasons for this loyalty of his flock. In a country where the Catholic Church has experienced much opposition, where Church property is held by the state, Archbishop Mariano Rossell y Arellano has zealously undertaken a full Catholic program proving that the Church's concern for the social as well as religious well-being of the masses is more appealing than the Communist program. If earlier churchmen paid too little attention to the social and economic conditions of the Guatemalan people, this criticism is no longer valid.

However, in forwarding his program, His Excellency has many handicaps. The Constitution largely prohibits priests from engaging in Catholic social action. In any case, with only a little over a hundred priests in the whole country, few can be applied to this work. The archbishop is therefore now fostering a

program of lay social action. "If we could have a counter-propaganda to the Communists in the *fincas* [plantations] where our people could talk social justice in opposition to communism," he says, "there would be no division among the workers."

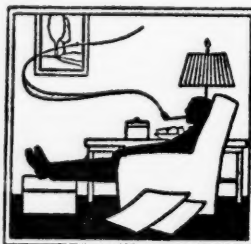
The archbishop knows that, if real Communist persecution of the Church should come about in Guatemala, Cardinal Mindszenty's fate could be his. Yet he boldly raises his voice to alert Catholic consciences against an anti-Christian communism which "continues its bold advances in our country and tries to insinuate itself by hiding under the cloak of social improvements for the needy classes; those whom it calls upon today for help in its devastating campaign, tomorrow it may send into forced labor . . ."

This brave defender of Christian values knows that Communist propaganda permeates the most remote corners of Guatemala. Who, he asks, can drive this evil from the land? "The grace of God can do anything if you Catholics, wherever you may be, by all means authorized by our condition as free men . . . counteract that preaching which attacks our religion and Guatemala."

RELIGIOUS BULWARK

These are strong words leveled against a power as great as the Communists' in Guatemala today. They are words of courageous leadership. Fortunately, this writer can report that they have not fallen on barren soil. For there is evidence in this capital city that Catholicism is vigorous here. If the Kremlin's bid for power is frustrated, no one will deserve more credit than the soft-spoken prelate who gestures with slender, sensitive hands, but is able to marshal the deep, powerful resources of the ancient religion of his country to thwart its implacable foes.

FEATURE "X"



Mr. Peterson of Chicago, who was on the staff of the Toledo, Ohio, Blade for 30 years, explains why he has so many friends, and why most of them, to him, are nameless.

THE BIGGER THE TOWN, the thicker the shells its people wear to fend off the very thing they want most. This is the larger society which our hearts naturally desire, but of which, through faults that are very much our own, we deprive ourselves.

The worst fault is that of dividing society according to the rule of For and Against, and overlooking other methods of division that are equally possible under the

broad charter of human nature. Nearly all of us were born with a chip on one shoulder, but most of us forget that it is balanced by a sprig of olive on the other. We are at least as well made for amity as for contention, and some would say that, in theory, the odds are very much on the side of friendliness.

That is to say, nothing will be found in the physical and psychological facts about our section of creation to indicate that contentiousness is a larger necessity of our nature than charity. The facts actually tend in the other direction. Man is not made to live by bread alone, or by himself. We have inescapable needs for each other. If we try to escape from them, the escape must be toward extinction.

The real purpose of dividing society by the rule of For and Against is to distinguish between friends and foes in our efforts to get some new thing that is good or to keep some good thing that is old. But this division ignores the fact that the ultimate end and object of society is the common good. The Father of us all wishes us to have the fullest possible enjoyment of the good things which He has scattered everywhere from His inexhaustible treasury. And one of these, second only to enjoyment of His own perfections, is the enjoyment of ourselves as human beings, as brothers and friends.

Shall we ever achieve a time when we can divide society into the two categories of Friends We Have and Nameless Friends? Certainly that goal cannot be reached in one jump, but only gradually, man by man, woman by woman. It will be reached sooner if we recognize that the Friends We Have are never enough to exhaust our capacity for love. The more we have, the more we need. The more we need, the greater our capacity for new ones. That way lies the discovery of our Nameless Friends.

Can anyone suppose that Our Lord spoke only of keeping the peace when He said that we are to love one another? The Son of God knew that we have need of each other. He urges us to break through the hard shell of stand-offishness that keeps us from the unfound friends we need to develop the fullness of our nature.

We need close friends, one or two as constant as sunrise. After that we need second-best friends, as comfortable as old shoes and as unobtrusive as a bluebird's chick. We need string-along friends, the friends of friends of ours. And we need acquaintances, whose friendly faces, mannerisms and points of view fill in the little gaps and chinks of life and give us flashes of insight into ourselves and others.

All these together are to be ranked as the Friends We Have. Having that many, we are well-supplied. Collect them for the heart's use, admit them to nooks and crannies of its sanctuary, and the heart will only enlarge itself to receive more. It is made for that, even unto the limits of humanity itself.

Now we begin to see our need for Nameless Friends. There can be little shaking hands with them, little knowing of names, little talk that goes beyond a word

or two, few intimacies past the limits of a smile, never much more than a light in the eye. That is all, but it is enough to open for us a vista on a better and fuller world.

It should be recognized that someone has to instigate the pleasant exchanges I have just spoken of. Our Nameless Friends tend to be as stand-offish as we are. If they won't break the ice, then we must. That should not be too hard, however. I have been breaking that kind of ice for years, and if I can do it, others can do it better.

It occurred to me one day on the street to wonder why so many strangers had lately taken to brightening up when our glances met. They would nod a hello that wasn't due me, or turn little smiles on that were as pleasant as they were unexpected. Weeks passed before I had the secret. All it amounted to was this: I myself had lately begun to look at people in a different and a better way, and many of them were paying me back in kind.

Looking back toward the beginning of the change, I came to realize that somewhere along the line I had begun to like practically everybody. Scales had fallen from my eyes that I hadn't suspected of being there. Where mean faces had seemed to crowd every scene, I was seeing troubled faces instead, embattled faces, worried faces, anxious faces. A censorious judge in me had gone out of business. Somehow there was nobody left to judge; there were only other waifs and strays like myself, as far from home as I was.

For eight years now I have been enjoying nods and smiles and other pleasant tokens of recognition from Nameless Friends I never saw before and shall rarely see again. Up and down the land this strange thing has happened to me thousands of times. I do not know a place in all those years where I felt abandoned or at a loss for want of this sense of warm identity with others.

It is not a trick that can be worked at will. Dark days come when I am as lightless as Mammoth Cave at midnight, as heavy as a side road through buckshot fields in Arkansas during the spring rains. Then the conjoined lengths of State Street in Chicago and Fifth Avenue in New York would hold never a nod for me from their coursing multitudes. Those are the days of my relapses into the old feeling that any crowd is only a bay in a universal sea of mean faces.

But let a day come when the glory of God is everywhere visible and every face mirrors some aspect of Himself, and my Nameless Friends will greet me by such tens and twenties that closer friends might well ask: "How do you get to know all these people?" I would have to say that in a sense I don't know them at all, though in another sense I know them very intimately indeed. The answer is that these smiles and pleasant nods are surely only simple evidence that we do indeed belong to each other in the economy of Our Father, and that to seek each other can be the same as finding. Did not Our Lord suggest something of the sort?

Whatever the answer, I bless these Nameless Friends and bless the Providence that sends them. They have set in perspective the closer friends, who had too much power in other days to exaggerate the weight of their little sanctions and prohibitions, too much power to bind and loose. Yet they now seem closer in a new way, and I know that somehow they are made so by the addition of my Nameless Friends.

Comic books: moral threat?

Harold C. Gardiner

Dr. Frederic Wertham's charges (summarized here last week from his book, *The Seduction of the Innocent*) that the crime-and-horror type of comic book is a serious threat to the cultural well-being of the nation were grave enough, I thought, to cause responsible parents to give more attention to what their children are "reading." His further and much more alarming indictment that such books constitute a moral threat surely ought to be a summons to some action that will minimize the danger. That indictment has actually been such a summons, as we shall see, but just what action parents and others can take is still doubtful.

By far the greater portion of Dr. Wertham's book is devoted to this moral threat. It will not be possible here, however, to do more than present in capsule form what he considers the "correlation" between juvenile delinquency and the reading of the crime-and-horror comic books. He has no doubt that there is such a relationship. Children who read such comic books are impelled toward delinquency, and those who *are* delinquent gravitate to such reading.

Dr. Wertham works up to such a conclusion by easy stages, so to speak. He begins, not by charging that a youngster who reads such comic books immediately rushes out to commit some heinous crime, but by stating that

... the most subtle and pervading effect of crime comics on children can be summarized in a single phrase: moral disarmament ... [which] consists chiefly in a blunting of the finer feelings of conscience, of mercy, of sympathy for other people's suffering ... Readers [of such comics] do not learn about any normal aspects of sex, love or life.

Once this blunting process has operated for a time (and remember that the average comic-book reader pores over such books for two or three hours a day), the child is conditioned to drink in the "lessons" that crime does not pay and is *for that reason* wrong; that the villains in the story are invariably dark-skinned and *therefore* some races are superior to others; that women are either gangsters' molls or Superwomen

And here we are, at an ending which is the same as the beginning. There is a larger society which we were made to desire, and of which, through faults that are very much our own, we deprive ourselves.

Friend, go seek your Nameless Friends and become more complete. And be not deterred by a chip on one shoulder, for there is a sprig of olive on the other. Pleasant are its uses!

ARTHUR PETERSON

LITERATURE AND ARTS

who scorn men and *therefore* there is an ineradicable and sadistic cleavage between the sexes.

On this point of the approach to sex in the comic books, Dr. Wertham is particularly outspoken and particularly convincing. Claiming that "in no other literature for children has the image of womanhood been so degraded," he details (with a section of graphic illustrations) how lurid language, suggestive costuming, sadistic and masochistic overtones appeal to the vivid imaginations of the youngsters. Some of these comic books go so far as to feature apparently innocuous illustrations, which, when partly covered, leave revealed most suggestive nudity. Parents may not know this, but let them not assume that their children haven't heard of the technique.

Catholic parents should not complacently assume that *their* children do not read these books. Dr. Wertham mentions one parochial school (not further identified) in which a study of 355 boys and girls from better-than-average homes revealed that the school authorities, who assumed that the children did not read the "bad" comic books, were shocked to realize that "under their very eyes many of the children were being seduced by the industry."

Lest it be thought that Dr. Wertham is playing with loaded dice, I have before me an unpublished thesis written (in 1948) by a nun who studied the comic-book reading habits of fourth-, fifth- and sixth-grade parochial-school children. She obtained an 85-per-cent return on 20,000 questionnaires. It turns out that 75 per cent of the boys (and almost as many girls) liked comic books for the following reasons: excitement, facts, crime, war, fighting, killing, airplanes, westerns.

The types of comic analyzed in this study are a cause for concern. They were found to be generally materialistic and godless; they glorified brute force, encouraged un-Christian attitudes, and offended against decency of speech and dress.

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The author found that "only 5 per cent [of the 17,016 parochial-school children surveyed] did not read comics."

A similar survey made by the *Queen's Work* about the same time revealed that

... though very few children read no comics at all [the average for all is four a week], most youngsters believe that crime comics teach how to use weapons and commit crimes ... questionnaires from big cities showed strong preference for crime comics.

This, be it remarked again, is among parochial-school children.

Finally, Dr. Wertham's indictment that crime-and-horror comics are a definite incitement to juvenile delinquency is bolstered by his roster of the various ads in such comics which push the sale of switch-knives and of judo lessons (so that youngsters can learn to protect themselves, while, of course, also learning how to maim an opponent). Another type of ad plays on adolescent fears and inferiority complexes ("are you skinny, flat-chested, pimply? Write to us and you will soon be able to beat any boy in the block or out-glamour any girl"). This, of course, is old stuff. I can remember when I sent off for "literature" on muscle-building, but this generation, says Dr. Wertham, is the first that has had such appeals to juvenile vanity and hopes definitely tied to "reading" that glorifies crime, debases sex and, at the same time, reaches millions of young readers.

Is there any wonder, he asks, that since 1947, when the crime-and-horror comic book began to be big business, juvenile delinquency has increased 20 per cent? And the chilling thought is not merely that delinquency has grown numerically; it has become graver in kind:

... younger and younger children commit more and more serious and violent acts ... Up to the beginning of the comic-book era there were hardly any serious crimes such as murder by children under twelve. Yet there was a war and a long depression ... Children [he quotes a judge as saying] still in knee pants, who would have come in contact with the law in former years for swiping apples or upsetting pushcarts ... are now defendants in crimes of violence.

Much more could be reported from Dr. Wertham's case-book, especially from the hundreds of instances in which he avers that he has traced a direct connection between the comic books and actual juvenile crime. But perhaps what I have cited is enough to lead us into the most interesting and puzzling question: why has so little heed been paid to his startling—if angry—crusade since it began in 1947?

One answer is the fact that the crime-and-horror comic-book industry has organized its defenses well. For every expert like Dr. Wertham inveighing against the cultural and moral threat, the industry could line up two "experts" ready to testify that such books were only today's "folklore," or contemporary Nick Carters. So, for example, Josette Frank, who was

quoted in my preceding article as still (in *Your Child's Reading Today*, 1954) claiming that comic books are "a bridge to books," is revealed as being a consultant of the National Comics Publications—at a salary. Four other similar experts are listed on p. 223 of *Seduction of the Innocent*. As late as June, 1954, the Child Study Association of America, of which Miss Frank is a part-time staff member, is still trying to justify its connection with the comic-book industry by claiming that it has resulted in the improvement of the comics. To this Dr. Wertham simply asks: "What improvement?"

Another reason for the tardy reaction to the doctor's hair-raising charges has been the reluctance of State legislatures to tackle the problem. There are few such bodies in the country, to my knowledge, which have gone into the problem as thoroughly as has the New York State Joint Legislative Committee to Study the Publication of Comics. That committee was set up in 1949. In 1951 its report stated that

... crime comics ... published by a small, stubborn, wilful, irresponsible minority of publishers ... are a contributing factor leading to juvenile delinquency ... instead of reforming their bad practices, the publishers of [such comics] have banded together, employed resourceful legal and public-relations counsel, so-called "educators," and experts in a deliberate effort ... to fight any and every effort to arrest or control such practices.

In its 1954 report, the same committee stated that "the situation with respect to the publication and sale of objectionable comics within this State remains substantially unchanged since the date of this committee's last report." Well may Dr. Wertham repeat his question: "What improvement?"

The New York committee recommends legislative action, at least to the extent of prohibiting "tie-in" sales, a process by which distributors of comic books force retailers to take a certain proportion of crime-and-horror books in order to get good comic books. Such tie-ins are already banned in New Jersey and Idaho, but many localities are loath to adopt such measures. A 1948 report on the comic-book situation in New Orleans, for instance, while admitting that one-third of the comic books are bad, merely concludes that "cooperation" between parents, the police and the industry will solve the problem, especially if the publishers will stick to the voluntary code they adopted in July, 1948.

To this Dr. Wertham replies that the code is simply a dead letter, since the crime-and-horror publishers will not abide by it. Dr. Wertham is therefore in favor of Federal and State control, pointing out that the United States is almost the only civilized country in the world that allows unrestricted sale of comic books. Other countries—England, France, Canada, Sweden, Holland, Italy, Belgium, West Germany—presumably as devoted to democracy and freedom of speech as we are, regulate what is so damningly referred to as the "American-style" comic book.

Needless to say, Dr. Wertham's ideas on control are violently opposed by such organizations as the Ameri-

can Civil Liberties Union, which blanches at the very mention of the word censorship.

Into this dusty and noisy arena has stepped the U. S. Senate's Subcommittee to Investigate Juvenile Delinquency, under the chairmanship of Sen. Robert C. Hendrickson. After two sessions in Washington, the subcommittee moved to New York on April 21-22, determined, despite pressures from "vested interests," stated Senator Hendrickson, to find out if there is a connection between crime-and-horror comic books and juvenile crime. The findings have not yet been published, but the news reports give some leads.

The subcommittee's work has aroused great interest, much fear and has already borne good results. The interest is among parents, who, says Senator Hendrickson, show by their letters that there is "quite a boycott of the comics under way at the parent level." Fear has been manifested by some comic-book publishers, who have gone so far as to defend their wares before the subcommittee as being even "in good taste." Finally,

when the subcommittee resumed public hearings in New York on June 2, a representative of the Newsdealers Association of Greater New York, a group newly formed to combat the bad comics, announced that his association would refuse to handle "lewd, horror or indecent magazines that may fall into the hands of juveniles."

In these various ways the tide seems to be moving against the crime-and-horror comics. The idea of local legislation—at least to the extent of banning tie-in sales—seems to be gaining in favor. Parents are being alerted. The irresponsible publishers are definitely on the defensive. It is to be hoped that the published hearings of the Senate subcommittee will go far toward dealing the death-blow to the crime-and-horror comics. If they do, Dr. Wertham's angry, not well-organized, but sincere and truly patriotic *Seduction of the Innocent* will deserve no small share of the credit. May I repeat that it is a book that every Catholic parent ought to ponder?

Nationalist and Loyalist again

MY MISSION TO SPAIN

By Claude G. Bowers. Simon & Schuster. 437p. \$6

Claude G. Bowers was U. S. Ambassador to Spain from 1933 to 1939. The manuscript of the present work had been prepared several years ago, but publication was withheld until the author's retirement from the diplomatic service. Another American Ambassador to Spain, Carlton J. H. Hayes, published his *War-time Mission in Spain* in 1946, which was followed by his Fenwick lectures of 1951 on *The United States and Spain*. The two men had previously achieved renown in the field of history.

Unfortunately for the avid seeker of the truth about Spain, the two scholarly diplomats have reached diametrically opposite conclusions. Both are men of unimpeachable integrity, and both have demonstrated their devotion to American ideals. They differ often, however, as regards what actually occurred, and they differ almost always in their interpretations. The conflict in views not only points up the difficulty of understanding modern Spain. It also raises, it would seem, some fundamental questions about historical writing.

The thesis of Mr. Bowers can be expressed in fairly simple terms. The Spanish Republic of 1931 represented the efforts of progressive Spaniards to transform their country along the lines of the American and French revolutions. The masses were to be lifted out of poverty and illiteracy. Church and State were to be separated. Though the Republic enjoyed wide popular support, efforts from the very

beginning were made by the forces of reaction (Army chiefs, landowners, industrial and financial autocrats, the higher clergy) to sabotage it in one way or another. These forces succeeded finally in destroying the Republic with the help of Hitler and Mussolini, while the democratic countries refused practically all aid to the other side. The Civil War was the prelude to World War II.

It is precisely this thesis which former Ambassador Hayes declared a few years ago to be "essentially mythological." For Mr. Hayes, the Spanish struggle was a prelude, not to the World War, but to the present "cold war" and to the clash in Korea. He subscribed to the view that the Civil War revolved around a basically simple issue: "I defend the Republicans because I am pro-Communist," or "I sympathize with the Nationalists because I am anti-Communist."

The somewhat bewildering truth is that both views can be sustained by appropriate selection and interpretation of the facts. Neither of these men, of course, could consciously distort the record. But facts are numberless; a selection must be made. Some must be omitted or minimized; some must be emphasized. On what basis will all this be done?

Mr. Bowers affirms that a personal tour of Spain shortly after the birth of the Republic demonstrated that the country enjoyed a general state of calm. Mr. Hayes, though not an eyewitness to the events of this period, singles out the burning of churches and convents as evidence that it was a time of revolutionary violence "throughout the country."

There is not the least trace of vulgar anticlericalism in Mr. Bowers' work (he discusses Church-State relations

BOOKS

with almost too much delicacy). But he does declare that a strong anti-Republican statement of Cardinal Segura weighed in the enactment of anti-Catholic legislation by resentful Republicans. He ignores an earlier statement of the Cardinal formally supporting the Republic, Professor Hayes quotes from the earlier pronouncement and omits reference to the later one. He attributes the legislation to a deeply rooted spirit of anticlericalism.

Mr. Bowers asserts that Fascists infiltrated the ranks of the Anarchists to foment disorder and thereby weaken the Republic. Professor Hayes asserts that the Anarchist ranks had been swelled by Communists with a view to eventual seizure of power.

Is it of paramount importance that the Fascist powers provided aid to Franco only after the Republicans had received extensive help from Soviet Russia (Hayes)? Or is it more significant that the alliance between Spanish Rightists and German-Italian fascism began to be forged as early as 1934, two years before the outbreak of the war (Bowers)?

Mr. Bowers exonerates the Republican Government from responsibility for the religious atrocities which occurred immediately after the outbreak of the war. The Government, he asserts, was rendered temporarily powerless to preserve order owing to the uprising of the Army. Prof. Hayes, on the other hand, blames the Government; it had put weapons into the hands of disorderly mobs.

The divergency of views between the two Ambassadors could be illustrated indefinitely. The bare facts do not seem to be dominant in the presentations. Rather, facts are illumined and evaluated according to different political philosophies, different conceptions of reality. This is not said in criticism, for it may be inevitable in such historical accounts.

Mr. Bowers makes his fundamental positions perfectly clear. He professes to be a Jeffersonian democrat. And Jeffersonian democracy, in his view, is equated with the ideals of the American and the French revolutions. His outlook on Spain is governed wholly by these political conceptions.

These conceptions account for both the strength and the weakness of his work. He is a man dedicated to the freedom of the human spirit against all forms of oppression. In these ominous times, his idealism evokes a particular admiration.

The flaws of the book cannot be overlooked, however. It is an oversimplification to see no essential difference between the revolutions of America and of France. The former was inspired by the belief that the state's power over the individual was limited; the latter, by totalitarian con-

ceptions of popular sovereignty. It was one of the tragic aspects of Spanish democracy that it was influenced more by France than by America.

One can, however, overemphasize, and exploit, the weaknesses of the Republic, out of hatred for democracy of any kind. Many of the Rightists of Spain did just that. It is questionable whether they ever gave the Republic a chance to develop a better democratic order. The long, weary road toward an authentic democratic society must some day be traveled again. Perhaps both the Right and the Left will have learned some lessons by then.

In that most perfectly balanced of all works on Spain, Dr. Alfredo Mendizabal's *The Spanish Martyrdom*, the author observes that both sides were wrong in what they did and in how they did it, though a terrible responsibility would lie with the side that initiated bloody conflict. This may be the definitive truth after the storm of controversy subsides.

Like his distinguished colleague, Mr. Bowers has graphically portrayed the sins of one side while magnifying the virtues of the other. His thesis does call for a measured antithesis.

FRANCIS E. McMAHON

Highest tribunal at work

CIVIL LIBERTIES AND THE VINSON COURT

By C. Herman Pritchett. U. of Chicago. 297p. \$5

Prof. Pritchett is chairman of the Political Science Department at the University of Chicago. Six years ago he published a significant book entitled *The Roosevelt Court*. This work probed the relationships between the ideological preferences of the court's members and their judicial decisions.

The present volume is a successor to the earlier study, both in subject and method. It covers the seven years, 1946-1953, during which Fred M. Vinson was Chief Justice of the United States. It does not, however, treat all phases of constitutional development. Rather, it concentrates on the great problem of civil liberties.

Though he writes as a friend of the judicial process, Mr. Pritchett is critical of the contemporary court. After a close analysis of all the important decisions in the areas of free speech, loyalty, alien rights and rights of the accused, he concludes that the Vinson Court has watered down considerably the constitutional guarantees of individual freedom.

Particular criticism is aimed at free-speech decisions. Mr. Pritchett con-

tends that the clear-and-present-danger test, as reinforced by the theory that the First Amendment liberties occupy a preferred constitutional position, was substantially modified when the court upheld the conviction of the Communist leaders in *Dennis v. United States*. He is clearly dissatisfied with this, as well as with other free-speech decisions involving obnoxious but relatively harmless individuals. As a matter of fact, the Vinson court is given a high rating only on the segregation issue.

As in his first book, the author presents a series of tables which reveal the various voting alignments on the court. He is fully aware that this method is not a substitute for careful analysis of judicial opinions. Statistics are used merely to highlight findings which give meaning to more orthodox inquiries. In the end, Mr. Pritchett classifies the justices as "liberal" and "less liberal"—rather than anti-liberal—realizing that they cannot always vote their preferences because of competing values present in every case.

In an excellent chapter, "Democracy and Judicial Review," a final critique is given. Here the Vinson Court is accused of giving encouragement to the theory that judicial review is inherently undemocratic. This is attributed to the court's excessive deference to the legislative judgment and its fragmentation of opinion. As

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a corrective, the court is urged to adhere closely to Chief Justice Stone's theory that legislation touching Bill of Rights liberties should undergo "a more searching judicial inquiry."

The court's liberals do not escape censure. Why were not the Black-Douglas arguments more successful on the Vinson court? Mr. Pritchett suggests that they failed because of inadequate recognition of the fact that a Supreme Court justice has a broader task than safeguarding or enforcing one set of values:

If a justice automatically takes the libertarian side on every issue, he is scarcely functioning in a balancing capacity, no matter how persuasive his opinion may be (p. 248).

One need not agree with every observation to conclude that this is an important book with valuable insights into the workings of the nation's highest tribunal. PAUL T. HEFFRON

THE HEART IN THE DESERT

By Gilbert Phelps. Day. 312p. \$3.75

"Something new under the sun" might well be the subtitle of this novel with a distinctly new approach, its plot simple yet unique.

A literary critic, the story goes, is obliged to write the biography of Martin Crystal, a novelist and his oldest friend. The critic is secretly envious of Crystal's creativeness and, with the added encumbrance of a heart of stone, he unconsciously reveals his own personality as he analyzes that of the novelist.

Martin Crystal's life was not extraordinary. His childhood revealed the usual maladjustments of the sensitive and only child. Much is made of the point that he was a normal product of the lower-middle-class society of Cranwyck, his home town, and that he subconsciously embodied the collective prejudices of his environment. By dint of sacrifice on the part of his family, he attends Cambridge, pursues a literary career and marries Vera, an acquaintance of earlier years. Vera suffers a miscarriage, becomes mentally unbalanced, and makes her own quietus by means of a sleeping potion.

After a decent length of time Martin marries Patricia, a girl who had attracted him from early adolescence. Under Patricia's guidance, Martin's writing comes to flower and he is soon recognized as a writer of promise. Then, just when he has accomplished a comfortable adjustment to the world, he accidentally meets his death, and the critic, who has been living, up to this time, on the periph-

ery of Crystal's life, now plunges in to become innocently (?) responsible for the tragedy.

Commonplace though Martin's life may have been, under the pundit's lens it becomes a fascinating drama. Its protagonist is sufficiently unpredictable to keep the reader in a pleasant state of surprise or suspense; and the critic's ungenerous interpretations sustain the reader's sympathy for Martin.

The Heart in the Desert was first published in England, where it was highly acclaimed. Though it is a first novel, Mr. Phelps is no neophyte in the writing field; his poems, short stories and literary criticism are well-known in England. His style is urbane and simple. The method used here, that of a biographer-critic analyzing a character, has enabled Mr. Phelps to exercise a singular ability for character analysis.

American readers will find Mr. Phelps' book a thoroughly enjoyable novel which excels most of those they have read in recent years.

LYDIA C. GIGLIO

HUMANITIES

By Desmond MacCarthy. Oxford. 234p. \$3.50

This collection of some of the best work of the former drama critic of the *New Statesman and Nation* ranges from reminiscences of early associations with Belloc and Chesterton on the *Speaker*, through reflections on D'Annunzio and Sidney Smith, and concludes with two excellent short stories. The title of the collection is purposely vague, because of the apparent difficulty of defining the subject-matter of such a wide-ranging book.

From this seeming hodgepodge a single point of view does emerge which is historically interesting as representative of the better criticism of the earlier years of this century. It is also an example of the "good pagan's" liberal humanism.

The latent devotion of this type of liberalism to science is reflected in Desmond MacCarthy's strong attachment to the real and his frank admission that he is bewildered by those dramatists and authors who flirt with the symbolic.

As a critic he writes in the *Sainte Beuve* tradition by attempting a "balanced analysis of the qualities peculiar to an author," and by fighting shy of any attempt to pass a final judgment. His ideas have found in the essay a form well-suited to their expression. His turns of phrase are neat and reminiscent of the *Spectator*, but his dic-

tion is hardly as precise or correct. The two short stories are poignant and powerful evocations of childhood tragedies, with clear suggestions of more mature applications.

P. ALBERT DUHAMEL

FRANCIS E. MCMAHON, author of *A Catholic Looks at the World*, has written extensively on the Spanish scene.

PAUL T. HEFFRON is assistant professor of government at Boston College.

LYDIA GIGLIO, a frequent reviewer, has done graduate work in English literature.

P. ALBERT DUHAMEL took his doctorate at the University of Wisconsin and is now professor of English at Boston College.

THE WORD

"So it is, I tell you, in heaven; there will be more rejoicing over one sinner who repents, than over ninety-nine souls that are justified" (Luke 15:7; Gospel for third Sunday after Pentecost).

The Gospel for the third Sunday after Pentecost falls with happy aptness this year within the octave of the Feast of the Sacred Heart. The Gospel narrative tells of a certain complaint brought against Christ our Lord—*Here is a man, they said, that entertains sinners, and eats with them*—and of our Saviour's energetic reply.

The reply consists of two swift, piercing parables, the familiar one of the lost sheep, and the more oriental one of the silver trinket that was worth so much more than its face value. The same moral or meaning is explicitly stated after each tale: there is joy in heaven when, on earth, a sinner turns in sorrow from his sin.

The Gospel is especially apt for the day because the Sacred Heart of our Lord symbolizes to perfection the flatly paradoxical attitude of Christ Himself (and, consequently, of His bride on earth, the Catholic Church) toward the vexing matter of moral evil.

The paradox involved in our Saviour's invariable attitude toward sin is that Christ our Lord hates sin—and forgives it. Sin actually wounds Christ, yet He only wants to forget the mean hurt. The Good Shepherd

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sharply warns His sheep not to wander, yet comes looking for them when they do. Briefly, God hates sin and loves the sinner.

Such, exactly, is the true meaning of the whole modern, yet ancient devotion, to the Sacred Heart. The first element in this central devotion is the concept and practice of reparation. Now reparation makes no sense at all if there is nothing that must be repaired, and there is nothing to be repaired unless something has been actually damaged or someone has been really hurt.

The reason why the factor of reparation looms so large in devotion to the Sacred Heart is that sin does truly damage God's honor and sin does truly wound Christ's Heart. When we sin—and let us, in this matter, never for a moment lay any foolish, flattering unction to our souls—we wilfully and knowingly do what God detests. Therefore, when we would turn, in any genuine sense, to the Sacred Heart, we must first be contrite, we must sorrow for our evil, we must repair, so far as in us lies, the harm we have done.

The second element in the devotion to our Saviour's Heart is simply love. The devotion vividly and accurately epitomizes God's infinite love for man, and powerfully demands supreme love from man in return. It is significant that the Old Testament repeatedly speaks of the might and power of God's arm; but the crucial devotion in the Church today (*crucial*, indeed!) speaks only of Christ's Heart.

The heart, as everyone knows, is not a symbol of power. It is a symbol and sign of love. Here is one heart that loves no less for being unloved.

Even in the cheapest and dulllest holy picture the paradox of this devotion emerges clearly: the Sacred Heart is gashed—that means the hatefulness of sin; but the Sacred Heart flames—that means undiscouraged love that is stronger than sin.

VINCENT P. MCCORRY, S.J.

FILMS

DEMETRIUS AND THE GLADIATORS is a sequel to *The Robe* and it does nothing to alter my view that, generally speaking, there ought to be a law against sequels. *Time* magazine, in reviewing *The Robe*, paid it a significant, even if a backhanded compliment by saying: "There is a minimum of the sex and sadism that usually characterize Hollywood's explorations of Holy Writ." Its sequel (orig-

inal screen play by *Robe*-scenarist Philip Dunne, "based on a character created by Lloyd C. Douglas") seems intent on compensating single-handed for these deficiencies.

This is not to deny that brutality and depravity are necessary elements in any narrative about Rome in the early Christian era. The crucial question is one of treatment. Are the admitted moral excesses of the time so portrayed that they assume their proper perspective in a story which is equally persuasive in depicting heroic virtue? Or are they seized on as a means of giving a piously righteous veneer to screen materials of proven popularity but extremely low edification content?

I am not judging the motives of the present film's producers. In fact, had the gentlemen in question not maintained a negatively commendable restraint, they could have made a good deal more of the orgies, slaughter and seduction. Whatever their intentions, however, the finished product is weak both quantitatively and qualitatively on piety, in contrast with its enthusiastic elaborations on sin, spectacle and the hero's gladiatorial feats.

The story concocts a variety of lurid and highly specialized reasons for Demetrius (Victor Mature)—who would have died a martyr in *The Robe* except for a miraculous cure—to lose his faith. The lady in the case (naturally, among other factors, there is a lady in the case) is Messalina (Susan Hayward), wife of Claudius, uncle of the Emperor Caligula and ultimately his successor.

According to history, Messalina was an even less appropriate candidate than Salome for the Hollywood semi-whitewash treatment. In the movie she is promiscuous, and demonstrates with horrid explicitness that she is devoid of both compassion and scruples. But she is also irresistibly beautiful, surpassingly shrewd and courageous, and finally repentant. By implication, her less desirable traits of character are attributed to her being a crazy, mixed-up kid in a bad environment.

With a handy assist from the lady, Demetrius encounters enough mortal perils to soul and body to keep a Western hero going through fifteen Saturday matinee chapters. The trouble is, that is just about the level on which the conflict is projected.

To say a few kind words, the picture boasts an occasional lively ideological dialog clash, an intelligent performance by Barry Jones as Claudius and a very impressive one by William Marshall (De Lawd of a recent *Green Pastures* revival) as a Nubian gladiator of towering, though not adequately accounted for, integrity. The cast also includes Michael Rennie and Jay Robinson holding over as Peter and Caligula, a couple of inept ingenués and a lot of well-muscled, bit-playing gladiators. The film is enhanced by a proficient, controlled use of color and CinemaScope.

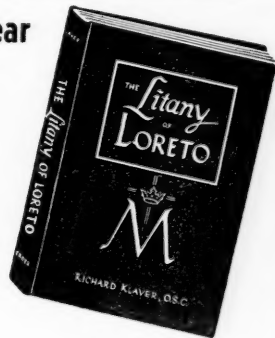
Altogether the film is not only in itself a distressing experience for adults; it is also an effective stifler of the impulse to see or revisit *The Robe*.

(20th Century-Fox)
MOIRA WALSH

Inspiration for Your Marian Year

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By RICHARD KLAVER, O.S.C.



Father Klaver here supplies a much-needed explanation of the history, theology and devotional content of the Litany of Loreto. Presenting a series of meditations on each invocation of the litany, he gives enough background of the various titles to provide the reader with a clear understanding of the prerogatives of Our Lady.

Pope Pius advises us that the most pleasing celebration of the Marian year will be by way of imitation of Our Lady's virtues. What better way to fulfill the Pope's counsel than in studying the Litany of Loreto—next to Mary's Rosary, the best known and loved of approved prayers to the Blessed Mother.

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THEATRE

MAIL FROM READERS. While the mail addressed to this column is not voluminous, it is more than can be given the attention it deserves during the busy months of the theatrical year. The columnist hopes that Steers Scallion, for the reason stated, will forgive a tardy response to his letter. Mr. Scallion writes from Hollis, L. I., and asks:

Why do you refer to *The Golden Apple* (4/3) as the most hilarious musical show "since only the Lord knows when"? Why, in an otherwise readable and worthy review, did you allow yourself to slip into the use of a worn-out idiom that smacks of blasphemy?

The answer to your question, Mr. Scallion, comes easy to the writer, although you may not find it wholly satisfying. When the writer begins the Lord's Prayer with "Our Father," he feels that his Heavenly Father is near and around him, closer than his earthly father ever was. There is often

an intimacy between father and son that may be hard for a third person to understand. The son feels that he can take certain liberties with his parent because he feels secure in his father's love and understanding.

In Paul Vincent Carroll's play, *The White Steed*, there are some touching lines that may be relevant to the matter. One of the characters is an ailing priest forced to sit helplessly in a wheel chair while his ambitious curate takes over the parish. In one scene the priest appears in a buoyant mood, feeling that he is about to recover. Explaining his high spirits, he says, "I gave the little Lady a good talking-to last night." Mr. Scallion will certainly understand that the priest had not irreverently upbraided the blessed Mother, but was merely expressing his faith in the efficacy of prayer.

The review of *Fledermaus* that appeared in this column June 5 revealed ignorance on the part of the writer that was quickly corrected.

From Pomfret Center, Conn., Rev. George Zorn, S.J., writes: "In your column discussing *Fledermaus*, you do not mention a splendid and popular production of the operetta which came out under the name of *Rosalinda*." John McElroy of Newark, N. J., observes: "I was surprised to discover that anyone as aware of the theatre as you are could be apparently so unaware of occurrences in the related arts of opera and ballet."

Mrs. Corinne Knapp of New York City phrases her criticism with disarming delicacy, as a woman would. She writes:

I was especially interested in your discussion of the City Center *Fledermaus*. Under separate cover I am sending you copies of *Opera News* containing data on this opera. You will note that it has been sung 37 times at the Metropolitan Opera House since the revival in 1950.

Mr. McElroy notes that the opera was sung 19 times in the 1950-51 season, "somewhat of a record for recent years, when each opera is performed about six times during the season."

The only thing the deflated reviewer can say in self-defense is that the City Center *Fledermaus* was sandwiched between *Show Boat* and *Carousel* and he was thinking in terms of Broadway revivals. While that is true, it is not the whole truth. He just didn't know the opera had been produced so recently and frequently right under his nose. And he didn't know that the Friends of *Fledermaus* Society was such a vast organization and that its members are so alert to spring to the defense of the opera.

THEOPHILUS LEWIS

RECORDINGS

GREGORIAN CHANT. Volume 1: Trappist Monks of Cîteaux and Benedictine Nuns of Quebec. Volume 2: Benedictine Monks of En Calcat and a Boys' Choir. Volume 3: Benedictine Monks of St. Wandrille de Fontenelle. 3-12" discs. Period records numbers 569, 570 and 576, \$5.95 each. Librettos available with records at no extra charge only when obtained from Liturgical Music Guild, 3232 Hull Ave., New York 67, N. Y.

In recent years there has been renewed interest in Gregorian Chant not only among music scholars and Church musicians, but also among lay people who want better to understand and enjoy the rich heritage of Catholic music. Once again, long-playing records have rendered a great service. All the chants on these Period records were performed by monks or nuns who are authorities on Gregorian Chant. It was Dom Pothier, Abbot of St. Wandrille in France, to whom St. Pius X entrusted the task of preparing the official Vatican Editions of early Church music. In volume three of this series the monks of St. Wandrille are directed by Dom Lucien David, a student of Dom Pothier. Volumes one and two were awarded the Grand Prix du Disque in 1949 and 1952, respectively. We consider these among the finest performances on records.

The reason for particular interest in these records now is that the Liturgical Music Guild has just released excellent librettos for the three records, containing the Latin and the English translation. These librettos increase the value of the records considerably. The combination will be an invaluable aid to all students of Gregorian Chant, to Church choirs and school groups. It will also greatly increase enjoyment and understanding for the home listener.

The three volumes contain over sixty hymns of the Mass and Office and cover the entire Church year. Volume one contains the *Salve Regina*; *Sanctorum Meritis*; *Jesu, Corona Virginum*; *Magnificat*; Terce office of the Epiphany; and *Libera Me* and *Clementissime* from the Cistercian burial service. Side two contains the ceremony of taking the veil by Benedictine Nuns. Volume two contains Christmas and Easter hymns. Volume three is the Marian Year Special containing 24 hymns, 13 of which are chants to Mary.

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Period's job of recording is an excellent one. The surfaces are as quiet as we have heard. These are records and librettos which Catholic schools and choirs should have and which home listeners will surely want for their collections.

BRAHMS: Trio in A Minor, Op. 114.
Leopold Wlach, clarinet, Franz Kwarda, cello and Franz Holetschek, piano. **Trio in E flat Major, Op. 40.** Walter Barylli, violin, Franz Koch, French horn and Franz Holetschek, piano. Westminster WL 5146. 1-12" disc. \$5.95

Richard Muehlfeld was responsible for several of Brahms' interesting chamber works. Brahms heard Muehlfeld, a clarinetist in the Meiningen Orchestra, was impressed with his artistry and wrote for him several chamber works using the clarinet. Of these the *Clarinet Quintet, Opus 115* is the most famous. The two *Sonatas for Clarinet and Piano, Opus 120*, later transcribed for viola by Brahms, are probably better-known as performed on viola. The *Trio*, written just before the *Quintet*, is the least familiar. Muehlfeld, who played the premiere performances of these works, was evidently highly regarded. Brahms called him "my dear nightingale." Adolf Menzel, known for his painting of Frederick the Great playing the flute, after hearing Muehlfeld play, made a sketch of him as a Greek god.

The *Trio* is a particularly well-written work. In this recording there is excellent blending of the instruments, especially the clarinet and cello. We much prefer the performances of Leopold Wlach to those of Reginald Kell, whose wide vibrato and piercing upper register do not blend with other instruments.

On the other side of the record is an equally interesting work, the *Trio for Violin, French Horn and Piano*. The use of the French horn in chamber music was unusual. One marvels that Brahms had the courage to write the melodic parts for the horn, which appear especially in the first and third movements. Brahms chose to write for the Waldhorn, without valves, because of its superior tone quality. At that time horns using valves were in their infancy and inferior to their predecessors except in ease of performance.

Franz Holetschek, the pianist in both trios, is a sensitive artist, fully realizing the incapacities as well as the capabilities of the instruments which he is playing.

Westminster's excellent engineering completes the requirements to make this an interesting addition to the "off-the-beaten-track" section of record collections.

PHYLIS GLASS



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recaptures
the spirit and age
of St. Paul*

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CORRESPONDENCE

Roosevelt and Pearl Harbor

EDITOR: I offer a few comments on Rev. William L. Lucey, S.J.'s review of my book, *The Final Secret of Pearl Harbor*, which appeared in the June 5 issue of your magazine.

Fr. Lucey accuses me of omitting evidence that would "weaken or invalidate" my evidence or deductions. That I did not do. I think he was led astray here by his failure to appreciate the restricted scope of my book. It is concerned solely with the maneuvers by which Japan was enticed to make war on the United States in 1941, and the efforts subsequently made to keep this matter a secret from the American people.

Certain international political facts were a necessary background, both as an introduction and as a setting for the thesis of my book. Only once did I discuss the merits of any decision or course of action taken by President Roosevelt in the political field. That was when it was necessary to make clear how definitely the American note of November 26, 1941 terminated the Washington negotiations and thus made war with Japan certain. I neither condemned nor defended President Roosevelt's decision to bring war to the United States, nor did I comment upon his method of accomplishing this, beyond characterizing it as the diplomatic prelude to the defeat of the Axis Powers.

Parenthetically, I may say that I am not and have never been a pacifist. I firmly believed, from 1940 on, that the best interests of our country demanded the limited defeat of the Axis powers, and I still so believe.

PRESIDENT'S RESPONSIBILITY

The review says that I pinpointed the responsibility completely upon President Roosevelt by removing Secretaries Stimson and Knox from the scene. That is a very inaccurate statement. It was the Revised Statutes of the United States which did that.

The decisions to station our Pacific Fleet in Hawaiian waters and to deny the commander of that fleet all information from the broken Japanese codes, known as Magic, were military decisions. In 1941, the Secretary of War and the Secretary of the Navy were denied the authority to exercise military command by definite provisions in the Revised Statutes.

These secretaries could communicate their ideas to President Roosevelt on military matters, but the de-

cisions and the issuance of resulting orders were the sole responsibility of the President. When, in August, 1945, Admiral Stark said that all he did in the days before Pearl Harbor was done on order of higher authority, he could only have meant that those orders had come to him direct from President Roosevelt.

THE ALERT AT PEARL HARBOR

Fr. Lucey asks if a military command cannot be alerted against both sabotage and a surprise attack. This question completely misses the significance of the sabotage-alert incident in the Pearl Harbor story. When, on November 28, 1941, General Short reported to the War Department that he had alerted against sabotage, the lowest form of alert, he made it perfectly plain to the officials of that Department that he did not begin to appreciate the gravity of the American-Japanese situation.

The Washington officials were immediately faced with the positive duty of ordering an Hawaiian alert against an overseas attack, the highest form of alert and the only one adequate to the grave Pacific situation of the moment. There is nothing more arresting in the whole Pearl Harbor story than the fact that for nine days, between November 28 and December 7, the War Department never ordered a change in the Hawaiian Department alert.

The answer to Fr. Lucey's question is that the higher order of alert, that against an overseas attack, would have carried with it all necessary precautions against sabotage. The lower order of alert did not similarly provide against a surprise overseas attack.

I do not understand Fr. Lucey's reference to General MacArthur in the review. That general's responsibilities were entirely centered in the Philippines. I can think of no reason why he should give thought to the probable happenings in the Hawaiian area or to the estimates of the commanding general in Hawaii regarding the American-Japanese situation, except as matters of passing interest to him. General MacArthur would have every right, during those days, to expect that the War Department was keeping General Short as closely in touch with the developing Pacific tenseness as he was himself.

R. A. THEOBALD
Rear Admiral, USN (Ret.)
Marblehead, Mass.